in the fullest measure in the political, economic and cultural life of their country."

There are various other communal conflicts. In the south, the Brahmin *versus* non-Brahmin has been the issue, and in many parts of India the caste *versus* outcaste problem is very real. In Travancore there is virtually a new Hindu-Christian problem.

I referred at the beginning of the chapter to the elasticity of the Hindu social system in its prime. It was able to assimilate foreign tribes and groups, but this elasticity departed from it. Buddhism was to a great extent a social revolution, but it failed and Brahmanism became stronger than ever. The disabilities of the outcastes have been intensified by economic distress. While in old India the *chamars* had a monopoly of the leather tanning and sandal-making trade, to-day they have been ruined by cheap shoes made in factories. It ill behoves the ' 'white" man to make capital of this running sore in Hinduism. What of Jim Crow cars and lynching in America, or the segregation of coloured people in South Africa or the treatment of the Jews in Germany! It is significant that *varna* (caste) means colour, and it represents the demand to preserve the purity of the race on the part of the Aryan invader, though, in fact, it expanded so as to include many non-Aryan elements and became a social rather than a racial phenomenon on a hereditary basis.

I do not feel competent to say whether there is an adequate basis within Hinduism to remove this blot. Gandhi and others are trying to do so. The development of railways and the general breakdown of the Hindu social order have done much to break down caste; it survives rather as a superstition than because it has any social utility.[1] It produced a remarkable civilisation with an extraordinary capacity of accommodation

[1] Cf. at end of Chapter Five for reference to missionaries and the questions of outcastes.